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MARCH MEETING.

THE stated meeting was held on Thursday, the 11th instant, at three o'clock, P. M. In the absence of the President, the first Vice-President, Mr. WARREN occupied the chair.

The record of the last meeting was read and approved.

The Librarian reported accessions:

The purchase of fifty-two issues of the Boston Evening Post, 1739-1743, being in most cases the only copies now in Boston, and the second known numbers; also a number of broadsides, among which are "A Poem on the Death of Abraham Howe, of Shrewsbury," October 19, 1779, printed and sold at the printing office in Worcester; and one on a "Violent Storm" which raged through the eastern part of the State on October 9 and 10, 1804.

The Cabinet-Keeper reported the following accessions:

By purchase from the Estate of Miss Grace Lyde Gordon, of New York, the private seal of Gov. Jonathan Belcher; a compass for a watch chain, with the Oliver crest; a wedding dress of Elizabeth, daughter of Lt. Gov. Andrew Oliver, her vellum fan and satin slippers used at her marriage to Edward Lyde, November 18, 1772; and six miniatures, of George Lyde (1742-1804), son of Byfield and Sarah (Belcher) Lyde, painted in England in 1785 by Cosway or William Wood; of Mrs. Elizabeth (Oliver) Lyde (1738-1820), daughter of Lt. Gov. Oliver and Mary (Sanford) Oliver, sister of Gov. Thomas Hutchinson's wife, painted in 1812 by Dunlap; of Elizabeth Lyde (1775-1870), daughter of Edward and Elizabeth (Oliver) Lyde, painted by Rousseau; of Edward Lyde (1773-1831), son of the same parents, having a lock of his hair in the back of the case; of Sarah Louisa Lyde (1779-1871), daughter of the same parents, having a similar lock of her hair, who married Belcher Byles (1780-1815); and one of the same Belcher Byles, with a similar lock of hair, painted in 1811.

From Winslow Warren, the reproduction of a rare contemporary lithograph of Park Square in 1837, published by Charles E. Goodspeed in 1902, the original drawn on stone by Robert Sturn, showing the view from the Hancock House on the left to the Boston and

Providence Depot, at the right; also an engraved view of Harvard University, Cambridge, by James Archer, and an engraved portrait of Benjamin Franklin.

From Mrs. Kingsmill Marrs, a badge of the 191st Infantry, U.S.A., twelve months in foreign service; and a badge of the Belgian Relief.

From Howard M. Chapin, of Providence, a photograph of a sampler made by Marian Guild, Dedham, at the age of thirteen years, in 1819, a great-aunt of the late Governor Curtis Guild, being one of an exhibition held at the Rhode Island Historical Society, which included a number of fifty Massachusetts samplers.

From George Hale Nutting, Vice-President of the Massachusetts Society of Sons of the American Revolution, one of the Washington and Franklin Medals to be presented by that society to certain High Schools and Academies in the Commonwealth, annually, for excellence in the study of United States history.

From F. H. Shumway, a badge of the Springfield Board of Trade.

From the towns of Wenham, and Westwood, their service medals in the World War.

By purchase: three photographs, two of which show the interior of the entrance gallery of the Old Boston Museum, when the building was torn down; and the third showing the Museum and the old building of the Historical Society, at the same time, all taken by William T. Clark.

By exchange, medals of John Adams and John Quincy Adams struck from the old copper of the belfry of the First Church in Quincy, 1911.

Dr. J. COLLINS WARREN, exhibited a lithograph of the house built by the Hon. Jonathan Mason on Mt. Vernon Street, (directly opposite the head of Mt. Vernon Street) in 1801 and torn down in 1839 to give place to a block of red-face brick houses most of which remain standing at the present time. Mr. Mason was formerly a United States Senator and a prominent citizen of Boston; he died in 1831. The architectural design of the building shows a swell front with two wings and in this respect it closely resembled the building erected by his son-in-law, Mr. David Sears, in 1818, and now occupied by the Somerset Club. This latter building had but one swell front and it is evident that another one was added later, as the history of the Somerset Club indeed states.

These two buildings in general design also resemble the

famous Gore house at Watertown, which also has a single swell front in the center with two very extensive wings, giving it a most imposing appearance. Dr. Warren thought that the Gore house was built by Bulfinch¹ and that the Mason house was also built by the same architect. The Sears mansion was designed by Parris. These three buildings represent the ideal architecture at the opening of the century and the passing of the Jonathan Mason house indicates the end of the old-time mansion house and the substitution of brick-faced houses in Boston.

Incidentally Dr. Warren showed a picture of Beacon Street as it appeared in 1843 at the opposite end of Walnut Street. No. 1 Walnut Street was originally built by the father of Wendell Phillips and was occupied at the date above mentioned (1843) by Thomas Dixon, K.N.L., K.L. The house on the opposite side of the street was occupied by F. Homer, Esq. son of B. P. Homer, the former occupant.

The Vice-President announced the appointment of the following Committees, in preparation for the Annual Meeting in April:

To nominate Officers for the ensuing year: Messrs. WILLIAM CROWNINSHIELD ENDICOTT, RICHARD HENRY DANA, and PAUL REVERE FROTHINGHAM.

To examine the Library and Cabinet: Messrs. ROBERT GOULD SHAW, LAWRENCE SHAW MAYO, and EDWARD GRAY.

To examine the Treasurer's Accounts: Messrs. CHARLES PELHAM GREENOUGH, and HENRY HERBERT EDES.

Endicott Peabody Saltonstall was elected a Resident Member of the Society.

Mr. MORISON read a paper on "From Sea to Factory; two transitional Decades in Massachusetts History, 1820-1840," being a chapter of a forthcoming history of Massachusetts.

Remarks were made during the meeting by Messrs. J. C. WARREN, THAYER, and DOWSE.

¹ Or his co-worker Samuel McIntire (the "wood carver of Salem"); died 1811 aged 54.



MS

Jonathan

MEMOIR

OF

GEORGE HODGES

By PAUL REVERE FROTHINGHAM.

GEORGE HODGES was born of New England parents. His father, George Frederick (Handel) Hodges, and his mother, Hannah Elisabeth Ballard, came from Taunton, Massachusetts. Both families were rooted deep in Massachusetts soil. William Hodges, an ancestor, settled in Taunton in 1643, and the Ballards traced descent from Miles Standish. In the early records of Taunton we find mention of men by the name of Hodges who were constables, town-officers and soldiers, and of Ballards who were deacons and men of public spirit. The inheritance was a good one, marked by a rather unusual amount of intellectual force, and in one instance by conspicuous musical ability. The father of George Hodges owed the presence of Handel in his name to the fact that the grandfather, Zephaniah Leonard Hodges, attained reputation as a builder of organs, and a maker of violoncellos. He organized the Beethoven Society in 1821, and perhaps it was due to him that Taunton still remains a rather well-known musical center.

Soon after their marriage, in 1844, the parents of George Hodges moved to Camden, N. Y., where the Ballards had a "fulling" mill. There two children were born to them, both of whom died in childhood. A few years later, some time between 1853 and 1856, a move was made to Rome, N. Y., and there on October 6, 1856, George was born. His mother died when he was five years old, and somewhat later his father married again, having a son also by this second marriage.

The boy attended the public schools, and later on the local

academy of Rome, finding his way in time to Hamilton College from which he graduated as Bachelor of Arts in 1877, five years later receiving the Master's Degree. He taught school for a year in London, Ontario, after which, having decided to study for the ministry, he attended for a time a theological school in Syracuse, N. Y. — St. Andrew's Divinity School, which had just been organized by Bishop Huntington. Twelve months later he made his way to Berkeley Divinity School in Middletown, Conn., where he finished his theological training. Ordination as Deacon came in due course in 1881, and as Priest in 1882. In the autumn of 1881 he was married to Anna Sargent Jennings of Skaneateles, N. Y., and in the same year he became assistant to Rev. Boyd Vincent, the rector of Calvary Church in Pittsburgh, Penn.

His life work had now definitely begun. He was twenty-five years old. Almost at once he began to give evidence of those capacities and qualities, those varied gifts and marked endowments, which speedily made him a power in the Church, and a conspicuous influence in the civic life of Pittsburgh.

In an outward, or physical sense, George Hodges had little in his favor. He was destined to become in time a noted figure in the pulpit, and a brilliant success upon the public platform; but what he became was won by application, perseverance, and hard work. He was not dowered with a commanding figure, nor helped by a handsome countenance. He was small of stature, rather plain of feature, and with a voice of no particular power, or attractiveness.

But almost at once his peculiar and remarkable gifts began to be displayed. There was a virility about him, a freshness of thought and speech, which ministers of religion so frequently lack. He took hold of his tasks with vigor and enthusiasm. He identified himself first of all with the civic life and business interests of Pittsburgh. He was of Ruskin's opinion that in a great industrial center the sole interest should not be to strengthen steel, or to bleach cotton, or to mould metal, but to strengthen, shape and manufacture men and women. "Christianity between Sundays" was the significant title that he gave to a volume of his sermons. His was not a preaching ministry alone: it was a working ministry as well. He was with his people not merely on the first day of the week, but

on the other six days also. His service of the Master was continuous.

This went on for a period of eight years. Then, in 1889, Rev. Dr. Vincent was elected Bishop of Southern Ohio and resigned as Rector. Hodges was at once unanimously chosen to fill the vacancy. For four years more his work was carried on in Pittsburgh, growing as the city grew, and widening, deepening all the time in power and effectiveness. These were the days when Social Reform was coming to the front, and when Social Settlements were being organized. The Pittsburgh Rector was early in the field. His church became an institutional church: his parish was the city. He was among the first to catch the social vision of Religion, and it was a vision to which he was ever afterwards obedient. In other words, he saw that Religion ought to be concerned not merely with individual men and women, but, with society itself, and the righting of the social order. As he himself expressed it in his pointed, practical and pungent way: "We have a long tradition of emphasis on the individual virtues. We are only beginning to emerge from the idea that the function of religion is to save men and women one by one, out of the world, and not to save the world. We have addressed ourselves to the task of making good fathers and mothers, good sons and daughters, good wives and husbands, good neighbors — all of it excellent and necessary — but we have only in a vague way, as yet undertaken the task of making good citizens, good councilmen, good mayors, good employers of labor, good directors of corporations, good landlords, governors, and presidents."

In obedience to this vision, he went out and established in Pittsburgh a social settlement on the lines laid down by Toynbee Hall, giving it the name of Kingsley House. The title was significant. There was not a little similarity between Hodges' ministry and that of the famous English churchman and christian socialist. He had Kingsley's passionate interest in human life, together with a considerable measure of his instinct for reform.

But George Hodges was not destined to continue long as a parish minister, even though his ministry was as broad as this, and his parish as inclusive. His peculiar gifts, and his inspirational power came to be widely recognized. Moreover it was

understood that he had teaching as well as preaching gifts, and academic no less than ministerial equipment. It was not surprising, therefore, that in 1893 the Episcopal Theological School in Cambridge, Mass., reached out and took him. The deanship of the School had been left vacant by the elevation of William Lawrence to the Bishopric of Massachusetts. The position was offered to Dr. Hodges. The Pittsburgh people were very loth to let him go, but in 1894 he moved to Cambridge which thenceforth was to be his home. The post was an important one, and he was destined to fill it to perfection. He had found his niche. Besides serving as Dean of the School he became Professor of homiletics, liturgics, and pastoral care. It was not as Professor Hodges, however, that he was thereafter to be known, nor as Dr. Hodges, though he was given the D.D. degree as early as 1892 by Western University of Pennsylvania. Almost universally for the rest of his life he was to be known as *Dean Hodges*, and the title was made use of by a constantly increasing number of acquaintances and friends, and by a growing stream of grateful students.

George Hodges was not, therefore, a man of many posts, nor of continuously changing duties. He served but one parish, he occupied only one academic position. It is not to be inferred from this, however, that his life was in any sense a narrow one, or that his influence and outlook were provincial. The very opposite was the case. Although a teacher he never ceased to be a preacher, and his duties in a theological school never interfered with his duties as a citizen and a champion of Social Reform. From the first after his settlement in Cambridge he discharged the double function of teaching in the school, and ministering to St. John's congregation. Moreover, he was in constant demand as a college preacher. He went on Sundays from Yale to Princeton, from Wellesley to Vassar, Smith, Mt. Holyoke and Amherst. For several years he was a member of the Harvard Board of Preachers. At odd intervals he was delivering lectures either in some formal course, like that of the Lowell Institute, or on casual occasions of less importance. Withal he was active in local charity work, toiling early and late on Cambridge boards of civic reform and public welfare. What he wrote of the famous Quaker, William Penn, was true, in a degree of himself: "He had taken the world for his parish. He considered himself

a citizen of the planet, and took an episcopal, pontifical interest in the affairs of men and nations." He was at one and the same time Teacher, Preacher, Reformer, Lecturer, Man of Letters, Man of the World, and Man of God. He was perpetually passing without haste, but likewise without rest, from one duty to another, and from one task to a greater, more absorbing task.

There were three things in the character and career of George Hodges which call for careful emphasis, three qualities which, more than any others, marked him as a man, and made his life conspicuously fruitful. In the first place, no one could come into close contact with him, and not recognize the genuine catholicity of his spirit. Almost equally significant was the extraordinary freshness and originality of his thought, which was accompanied by a delicious and spontaneous sense of humor, and finally, he had a capacity for work and a power of achievement which left one filled with increasing wonder.

Some men are liberal on principle, and force themselves to assume a breadth of interest they do not feel; but Dean Hodges was instinctively, joyously and unfailingly catholic and inclusive in his point of view. He was no narrow partisan whether in politics or religion; and he knew how to be loyal, without coming to be a bigot. He was a devout Episcopalian who loved his church, and was splendidly devoted to it; but somehow one always thought of him first and foremost as a sincere, large-hearted Christian who sought to follow in the footsteps of the Son of Man. He had friends in all denominations, and enemies in none. Indeed, he almost gave the impression of belonging equally to all. He made an earnest effort to understand the other person's point of view. It was thus that he could write so sympathetically and with an understanding so complete, of William Penn. In the course of his little Beacon Biography of the famous Friend he wrote: "There have been many religious persons in high positions who have been so shut in by Church walls that they have been incapable of wider outlook; they have accordingly been narrow, prejudiced, and often impractical people; they have been blind to the elemental social fact of difference; they have hated the thought of toleration. Penn was almost alone among the good men of our era of colonization in being a man of the world, and a man of the other world."

Quite as characteristic, however, as the breadth of Dean

Hodges' mind was the extraordinary freshness, spontaneity and originality of his thought. He was vivid in his manner of speech, quick and apt in illustration, with a positive genius for applying ancient, historic happenings to present-day events and needs. If he spoke about the Good Samaritan, he took you with him all the way from Jerusalem to Jericho, pointed out the dangerous sections of the road, and showed you where ruffians could easily lie concealed. Palestine, when he spoke of it, became a present place, the Dead Sea, a sheet of living water, the Jordan, a real, as well as a sacred river.

He had a quaint, colloquial way of introducing and describing familiar Scriptural friends. It was thus in the course of a sermon that he characterized Martha and Mary as "two maiden ladies living in straitened circumstances." More especially, it was this peculiar gift of his that enabled him to write of sacred things so alluringly for children. His *Garden of Eden*, and *When the King Came* are almost without parallel in the way they attract and hold the attention of the child. Dean Hodges understood as few have done so thoroughly and well the true meaning of "the Simplicity that is in Christ." Never were sermons, lectures and addresses simpler or more direct than his, and it might be added that few have been more searching. He went to the heart of a subject with unerring instinct, and he lighted it up with positive genius. Moreover, he was the happy possessor of a delicate and delicious sense of humor, and this gift in his case came to be a truly saving grace. It kept him from giving offense, and from arousing unfortunate opposition. Except for his humor one can easily believe that this man would have had no easy time as he came in contact with those who lacked his breadth of vision. For he held an advanced position in theological thought. He led opinion and did not merely follow. He went out in advance of his religious communion, and was extremely unconventional along various lines. His experience gave added emphasis to the familiar assertion that it is not so much what one says that gives offense, as the way one says it. There is a world-wide difference between speaking the truth forbiddingly, and speaking it in love — between the cold, or heartless, and the gently humorous expression of unwelcome opinions. His latest book, for instance, was a radical exposition of the primitive and barbarous ethical stand-

ards of part of the Old Testament record. He treated the subject with unsparing frankness. One cannot imagine such a book coming from one of his communion without awakening more or less unfriendly censure. But Hodges seldom gave offense. The heretic was concealed behind the humorist. He disarmed criticism by being armed himself with kindness and consideration. He found no joy in hurting people's feelings, and hence it was that he was such a helpful influence.

But it may be that his most conspicuous quality was extraordinary industry. Someone has said of him that he had "a prodigious capacity for toil"; and that is no exaggeration. How he ever accomplished so much, or discovered time for the writing of so many books, and the delivery of so many lectures, and the preparation of so many sermons, to say nothing of the performance of so many prescribed tasks and the doing of so many kindly deeds that were unprescribed, must ever remain a mystery. No one ever heard of him forgetting engagements, or giving up appointments, or pleading in excuse that he had so much to do. He was constantly saying "yes" to a multitude of requests, and always "present or accounted for" when the appointed time arrived. The very titles of his books, and the dates of their publication tell a tale of constant toil that does not call for comment. Beginning with 1889 when his first book was published, there was hardly a year until the last year of his life that he did not supply readers with at least one volume of interest and value. In 1892 we have *Christianity between Sundays*; in 1894, *The Heresy of Cain*; in 1896, *In This Present World*; and *Faith and Social Service*; and so it goes on until in 1904 we have *Fountains Abbey*, *The Human Nature of the Saints*, *When the King Came*, and *The Cross and Passion*. Two years later we have another armful of volumes, for in 1906 he saw through the press *Three Hundred Years of the Episcopal Church in America*, *The Administration of an Institutional Church*, *The Year of Grace*, and *The Happy Family*. And so he went on to the end, unceasingly at work, either publishing sermons, or editing lectures, or writing histories, or preparing biographies. Strachey tells us that "It is as difficult to write a good life as to live one." It would appear, however, that both were easy to this extraordinary man. After publishing in 1914 a *Class-book of Old Testament History*, and a volume on *The Early Church*

(Lowell Lecture), he was ready in 1915 with the *Life of Henry Codman Potter*, Seventh Bishop of New York. Then came in 1917 a volume of sermons entitled *Religion in a World at War*, and finally, in 1918, *How to know the Bible*. It was a remarkable record of twenty-nine books in thirty-one years: and when it is remembered that in addition to writing books he was constantly contributing to magazines and periodicals the record becomes still more extraordinary.

When a stream of thought was so copious it was not to be expected that it should be conspicuously original or profound. It was clear, fresh, life-giving, inspirational, and was drawn from many sources. Dean Hodges never set himself up to be a great student. He made no direct contribution to learning or scholarship. He was neither a pedant, nor bookworm, but a prophet and interpreter of life.

He wrote no monumental book either of history or philosophy which future generations will consult in search of information, but he left a large number of books which will probably remain for many years a source of inspiration. He was content to promote life, not learning; and in much the same way his interest was in Religion rather than Theology.

As a matter of fact, however, his reputation for scholarship suffered from the very simplicity of his thought, and his clearness of expression. It is difficult to persuade some people that dullness is not a sign of learning, and it is a fallacy which still persists that if a preacher or author is interesting he cannot, therefore, be either accurate or profound. It is true, no doubt, that George Hodges was not primarily nor technically a scholar: but he valued scholarship and he was very widely read, with a wealth of knowledge at his quick command.

A life of ceaseless toil and unresting industry, like his, could not go on indefinitely. In 1915 there were indications of a break. He took a year away from academic tasks and went to Southern California. He returned apparently as well as ever. But the injury to health was permanent. His heart had given way. Nevertheless there were four more years of continued energy and usefulness. In the spring of 1919, however, there came collapse. He was moved in May to his summer home in Holderness, N. H., and there, on the 27th of the month he passed quietly away. The funeral was held three days later from St.

John's Chapel, Cambridge, where he had spoken to so many of life and death and immortality. The services were conducted by his associates in the Faculty of the School. They were in charge of Dr. Drown, who was assisted by Dr. Kellner, and Bishop Babcock. At the Dean's definite request the body was cremated, and Dr. Washburn read the committal service in the Crematory Chapel at Mt. Auburn.

It had been a happy, useful, and productive life, not without its burdens and its sorrows, but for the most part bright and joyous, crowned with honors and achievements. His wife died in 1897, leaving him with two children. After a period of loneliness he married, for a second wife, Miss Julia Shelley, of Oswego, N. Y., and three more children came to him. He was happy in his home; he had a host of friends, and a multitude of warm admirers. Young men gathered around him in increasing numbers as his years increased. He never grew perceptibly old. He was permitted to round out a quarter of a century of service at the Episcopal Theological School, and the joyous anniversary was celebrated fitly. He loved his fellowmen, and love was given to him in return. He served, and he knew the joy of service. In a sermon called "The Credentials of Christianity" it was characteristic of him to assert that "The Credentials of Christianity are not creeds, but deeds." He could say: "Wherever the Christian religion has ceased to be helpful, men have ceased to believe in it; and rightly, because then it has ceased to be Christian." No words could better, or more fitly and fully express, the spirit of his life, and the essence of his Gospel. Both were a blessing to the world and an impetus to higher living.